

J. T. Buck Hist Lib

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 2, 1901.

VOL. III, NO. 25

Johnson-Taylor Co. will treat you to some fine goods. Call and see them.

Bro. P. A. Haman and son made us a pleasant visit yesterday.

Dr. W. W. Kersh, of Clinton, while in the city on business cheered us with his presence.

Mrs. W. C. Johnston, on West Capitol street, holds her own in splendid goods and reasonable prices.

A note from ex-Governor Eagle, of Arkansas, speaks of his recent illness. We rejoice, however, that he is recuperating.

Be sure to read the large advertisement of Jones Bros. & Co., which we start again this week. They have lots of goods and low prices.

Delegates and visitors to New Orleans will, of course, not fail to call on A. K. Seago & Co., brokers and grocers, at 521 Conti street.

If you want harness and saddles that will give the best of satisfaction, call on or write to the J. B. Walthall Saddlery Co., Jackson, Miss.

Dr. E. L. Green, of Carpenter, in passing through Jackson, did not fail to leave money for THE BAPTIST. He is doing well in his profession. Eleven years ago it was our privilege to unite him and one of Yazoo county's noblest girls in matrimony.

Our young friend and brother, George W. Roberts, of Ebenezer, (73 years young) made us glad a few days since with his presence in our office. He is one of the Lord's faithful ones.

The article in this issue on "White Baptists Neglecting their Colored Brethren," is written by a colored man. Read it, and say what you think about it.

We acknowledge receipt of the Annual Catalogue for 1900-1901, of Denison University, located at Granville, Ohio. It contains nearly 300 pages, and is handsomely gotten up.

Brother and Sister O'Briant, of Florence, were welcome visitors to the office of THE BAPTIST. Also a young brother and sister from the same place whose name we failed to get. The young lady is the organist.

*The Orphans' Call*, Evergreen, Ala., is the organ of the orphanage work in that State, and is a well gotten-up little four-page paper.

Mrs. F. R. Haddon, upstairs, at 720 Canal street, New Orleans, would be pleased to have the visiting ladies call and look at her thoroughly up-to-date line of stylish millinery.

Among the hundreds of delegates and visitors who will attend the great Convention at New Orleans, there will be several who are contemplating buying a good organ or piano. We would say to all such, visit the mammoth music emporium of the Grunewalds, on Canal street.

W. R. Cooper, on his return from Providence, in Yazoo county, called and carried away from our office one of the best modern books, *Life and Letters of Dr. Broadus*. It sells for \$1.50, and a preacher could hardly afford to be without it for double the price.

The affable Philip Werlein, on Canal street, New Orleans, never seems better pleased than when his friends are *bothering* him to show them some of his fine goods in the line of pianos and organs. Delegates and visitors to the great Southern Baptist Convention should not fail to see his goods.

Dr. Lowrey, writing from Hattiesburg, says: "They have a magnificent house that cost them about \$14,000. We raised \$1,300 today, which leaves the debt where they can easily handle it. This is a great town and a great church. I am to be here for a few days in the meeting."

Prof. W. M. Sloane, of Princeton, has written an article on "Na oleon, the Boy," to appear in *The Youth's Companion* of October 11th. He paints a vivid picture of the early hardships and struggles of a boy of humble origin who became the greatest soldier and statesman of his time, and Emperor of the French.

President McKinley and party stopped at Jackson fifteen minutes. The train carrying them was the finest ever seen in these parts. The entire population of the city and surrounding country turned out to see the Chief Executive of this, the greatest nation on earth. It was a great demonstration of the interest the people have, not in the man, but in the President of the Republic. Children who saw him will tell of it for generations yet to come. Long live the Republic.

Bro. W. F. Smith, of Wesson, spent a moment with us, leaving a subscription for THE BAPTIST. He never fails.

A. W. Noble, editor of *Jasper County Review*, Paulding, was a welcome visitor to our office Friday.

Ashtville, North Carolina, is the place for the meeting of the Southern Baptist Convention in 1902.

Dr. Justin D. Fulton, under whose preaching more Catholics were converted than under that of any other man of his day, died last week at Dalton, Fla., where he was pastor of the Baptist church.

Don't forget to send your pastor to the Southern Baptist Convention. He will do better preaching when he returns if you do. But be sure and do it so as not to humiliate him. Just make up the money and turn it over to him two or three days in advance.

Many of our churches are now holding revival meetings, and we are pleased to note that there is a great demand for pastors by the pastor and churches in these meetings—it is a good indication.

We had a number of distinguished visitors last week, among them Dr. J. B. Searcy, Biloxi, Maj. M. F. Berry, Pachuta, Dr. W. T. Lowrey, Clinton, Bro. Maum, Longford, and the Dixie Quartette, of Clinton.

Stopping off an hour between trains last Saturday, afforded us an opportunity of meeting a few friends in McComb, among them, Dr. C. H. Oken, whom we have known for many years, and our young friend Prof. J. L. Logan, formerly a member of Mississippi College faculty, and now principal of McComb Female Institute. He has recently sustained a great loss in the death of his father.

On last Saturday afternoon we ran down to Osyka, where we spent Lord's day with pastor Harrington and his good people. It was the occasion of the closing exercises of the Osyka High School. We had the honor and great pleasure of preaching at 11 a. m., and again at 7 p. m., Bro. Harrington seems to have done a fine work during the session just closed. He is not pastor at Osyka, but has all his time taken up. Bro. J. E. Thigpen preaches to the church once a month at night. They are building a new house of worship. We were well cared for in the home of Bro. Harrington.

## Men That Make Me Glad.

There are a great many men in the State who do that, but some of them more than others. These last are men utterly devoid of judgment and without a suspicion of prudence; they take no thought of peril, reckon not of obstacles. They seem to have studied the hog and to have taken lessons from him. Pardon the illustration; it is the most apt that occurs to me and expresses my admiration of them. The illustration says he never yet met a man going his way. "Did you ever meet a hog 'going his way' up or down a lane, with eye straight and head set? If so, and you tried to turn him your way, you are a wiser man than you were before. I know what I am saying, because of personal experience. If you don't knock him down and keep him down, he is apt to go his way and leave to you the privilege of picking yourself up. He is wonderful in his ability to 'bring things to pass.' He looks right ahead and goes where he looks, and if you have what he hasn't, namely, prudence, you will give him the right of way. A quality like this dominates the men that make me glad." Look at

W. T. LOWREY.

He has set head and head on driving whisky out of the State. That is what he has taken upon himself to do and he is doing it. Every week he puts a blow right in the same place, and when I see his name at the bottom of an article in THE BAPTIST, I know what he is at and am glad. He doesn't care a nickel if he does hurt some people's business; not a cent is his words grate upon the sensitive nerves of his peevish fellow-citizens with erysipylitic faces; not a farthing for the anathemas that form the staple of the evening prayers of the saloon-keepers, ere they lay them down to sleep. He just keeps right along, as if everybody was helping him, and he is going to "get them" after a while. Look at

R. L. COHRON.

He is rightly called the "Apostle to the Delta," a country destined, I believe, to be the greatest and most populous, as now it is, perhaps, the richest on the American continent; a country sadly neglected by Baptists, until it was preoccupied by everybody else and sowed down with all sorts of doctrines except Baptist doctrine. See how injudicious, how lacking in prudence, how devoid of courtesy, how reckless he is. He knows no better than to go to a place pre-empted and pre-occupied by Presbyterians, or Methodists, or Episcopalians, any or all, get him a hundred feet square of ground, and go to building a Baptist church. He would not hesitate a moment to ask a pious Baptist to give him money to help build a Baptist church, nor to shake the faith of that same man in the validity of his own baptism. He has the hardness of heart, when that faith is sufficiently undermined, to take his friend down into the new-made baptistry and show him "the more perfect way." You just can't stop Cohron; he goes on like Tenyson's Brook. You had as well go on the right of way and save yourself trouble. The result is hard to foresee; after awhile Baptist churches are going to be as common all through the Delta

as will be the cotton-gins, oil-mills, factories and compresses. Well, if it is bound to be so, and has to come to pass through men who have no judgment, or prudence, or sentiment, or respect for prior rights, who are concerned only for truth and righteousness, I am glad that we have men of such mould. Look at

W. T. LOWREY.

He is President of Mississippi College and has set his head and heart on making some material progress in the matter of college facilities. He has to rent a house to live in and wants the denomination to own the house, so that he may pay his rent into the college treasury and increase the endowment by so much. Week after week he tells about it in THE BAPTIST and perhaps you are getting tired of it. Well, if you are, stop THE BAPTIST and save your feelings; you can't stop Lowrey. What are your feelings to him? He is going to build that house. Whether you are in it or not, he is going to be in it next fall, and if you come to Clinton to bring your boy there, he will entertain you just as if you had helped to build it. Then, perhaps, your denominational sentiment will prompt you to say "our President's house," before you think of it. Put a dollar or two into it now, and don't run the risk of being mortified at saying just what you ought to say. If you could see Lowrey pushing and pulling and lifting and dragging, shouting all the time to keep his courage up, you'd know he's going to succeed, and you'd make it a dollar or two easier for him. Seriously, why should he do so much for denominational interests and you do nothing? Reader, send him something, if it is only two bits; you can spare that, can't you? It will help him just that much and gladden him even more than it helps.

JOHN L. JOHNSON.

Clinton, Miss.,  
April 29, 1901.

## List of Delegates From Mississippi to Southern Baptist Convention.

## CLASS I.

I. H. Anding, Summit.  
G. B. Butler, Natchez.  
T. J. Bailey, Jackson.  
N. W. B. Bixon, Oxford.  
D. W. Bosdell, Meridian.  
W. M. Burr, Greenville.  
A. A. Bruner, Pittsboro.  
Austin Crouch, Corinth.  
J. D. Cook, Meridian.  
W. S. Culpepper, Gloster.  
J. P. Culpepper, Gloster.  
R. A. Cohron, Cleveland.  
R. Drummond, Hebron.  
M. J. Derrick, Booneville.  
S. M. Ellis, Clinton.  
W. C. Ellis, Senatobia.  
J. T. Ellis, Goodman.  
A. J. Fawcett, Hazlehurst.  
W. E. Grace, Macon.  
W. I. Hargis, University.  
W. A. Hamlett, Grenada.  
S. L. Hearn, West Point.  
J. A. Hackett, Meridian.  
J. L. Johnson, Clinton.  
J. A. Lee, Wesson.

Charles L. Lewis, Raymond.  
J. L. Low, Utica.  
J. N. McMillin, Hattiesburg.  
A. J. Miller, Columbus.  
W. A. McComb, Crystal Springs.  
B. L. Mitchell, Moss Point.  
B. F. Miller, Vaughan's.  
T. J. Moore, Lena.  
T. J. Miley, Mayton.  
F. L. Riley, Oxford.  
A. V. Rowe, Winona.  
J. S. Riser, Midway.  
H. F. Sproles, Vicksburg.  
J. T. Sargent, Ackerman.  
T. D. Tucker, Pickens.  
J. F. Tull, Lexington.  
John Thompson, Lorman.  
R. A. Venable, Meridian.  
E. L. Wesson, Sardis.  
S. A. Wilkinson, Tupelo.  
A. A. Lomax, Batesville.  
S. R. Young, Martin.  
W. F. Yarborough, Jackson.

## CLASS II.

As reported to me:

C. C. Pugh, Vicksburg, Central Association.  
J. B. Searcy, Biloxi, Gulf Coast Association.  
J. H. Lane, East Fork, Mississippi Association.  
J. R. Summer, Aberdeen, Houston Association.  
G. W. Riley, Sarepta, Calhoun Association.  
H. A. DuBoise, Byhalia, Coldwater Association.  
R. J. Boone, Brookhaven, Fair River Association.  
J. C. Dove, Union Association.  
J. D. Fulton, Coopwood, Louisville Association.  
H. P. Hurt, Kosciusko, Kosciusko Association.  
E. D. Solomon, Clarksdale, Sunflower Association.  
J. B. Polk, Pearl River, Shaw Association.  
Those in Class I who fail to attend will greatly oblige the Secretary by writing him. There are not enough places to go around to all the names sent me, and some of them may have to come off.

A. V. ROWE.

## Practical Tithing Suggestions.

Brethren H. F. Sproles and E. E. Smith have given us in THE BAPTIST some very excellent articles on tithing. They clearly establish that God has under every dispensation required of the human family the systematic setting apart of a portion of what they produce with which to especially honor him. One-tenth, as they abundantly prove by God's word, is the minimum of this requirement. No condition or circumstances ever exempt any one from the obligation to render unto the Lord one-tenth of his income. "The tithe is the Lord's" are the words of the Holy Writ, and all who keep it back are refusing to "Render unto God the things that are His." As God has never given any person but nine-enths of his income, reserving the other tenth to Himself. Malachi's charge

of robbery (3d ch. 8th v.) is applicable to every one who gives less than the tenth to the Lord.

Under especially prosperous conditions we should bestow much more than a tenth. Being extraordinarily prospered in the increase of wealth passes one under the additional requirement to make free-will offerings, and a failure to meet this added duty renders one a robber, although he may have given the tithe. The Scripture above referred to says, "Ye have robbed me in the tithes and offerings."

My purpose, however, is not to convince your readers that God has a money or property law, and that law is substantially what has been above stated, but to suggest some feasible plan that might lead more of us to practice this law.

One great difficulty with many in putting this law into practice is the want of business system in the avocation followed. They never know what their incomes are, and hence cannot accurately itemize them. Farming, especially, is carried on with little or no business system. Not one farmer in fifty keeps books at all. Many other occupations are followed in the same loose manner. Let us stop just here and learn that this looseness does not give us the right to mix up God's tenth in our lack of business system and use it as our own.

We may bungle our business matters in such a way as to hide the Lord's tithe from our own eyes, but we cannot hide it from God's eye. He knows when and wherein we have robbed Him, and He will hold us to strict account for it.

In my judgment, the secret of our country churches being so far behind town churches in the grace of liberality, lies in the fact that the membership, being mostly farmers, have no business system, and therefore put no system into their benevolence. It is not that they are mean or stingy, but that Satan has taken advantage of their unsystematic methods of business and holds them back in the matter of giving.

Another reason why the tithing law is not practiced more generally, is that people haven't a clear conception of what is meant by one's income. If we must tithe our income, let us know what that means. I suppose that none would claim that income means the gross products of a business. Some claim that it is net profit after our support has been taken out. According to that, many of us would have no income at all. Income means what comes to us through our occupations or otherwise, less the actual expense of running the business, not counting as items of that expense of our own time, board or anything else we spend upon ourselves or any other object aside from what is applied to the running of that business or following that occupation.

With this definition of income before us, let us illustrate by supposing a case as follows: A farmer has working force in his own family equal to two hands and hires one wage hand. As a result of one year's farming he gathers: Cotton \$300; corn \$150; meat and lard \$60; molasses \$50; potatoes \$20; increase in cow stock \$30; chickens and eggs sold or

consumed \$20; fruit or vegetables either sold or consumed \$20; total \$650.

Expenses: Wages and board for hired hand \$130; feed for two mules \$75; corn fed to hogs and chickens \$25; taxes \$10, damages to mules, farm implements, etc. \$40; fertilizers \$50; total \$330.

The income on this supposed farm would be \$650—\$330=\$320. These figures are not extravagant and represent only an ordinary farm. There are numbers of farmers that with their force produce double this amount. Yet the tenth of this would be \$32, and belongs to the Lord. Out of this a pastor could be paid \$20, and \$12 would be left for missions and other calls. Ten or fifteen farmers like this could support a pastor for half his time, and also do a good part for missions.

Brother, this thing of robbing God is a very serious thing. If you keep no account of your business, won't you make an approximate estimate of your products and expenses of last year, and see if there is not a strong probability that you have not given the Lord as much as His tenth would have amounted to? If you have not, He says, "Ye have robbed me."

Baptists seem to have no trouble in believing our Lord when He says: "And him that cometh to me, I will in no wise cast out," and "Whoever believeth in Him shall never perish." But when he says: "Bring your tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal 3:10.) Some stagger and are afraid to put him to the test. The fact is, (and every one who, with proper motive, tries it finds it so); the nine parts of our income tithed, is thereby placed under God's especial blessing, and proves to us in every use to which property is rightly put, of more value than all our income untithed. It will take great faith for a year or two to make you stick to it, reader, but if you follow it a few years you could hardly be induced to quit it.

T. J. MOORE.

Lena, Miss.

## "White Baptists Neglecting their Colored Brethren."

Please give me space in your paper to communicate a friendly thought on the above situation, with a view of reaching the Southern Baptist Convention, soon to meet at New Orleans, to the end that something may be done.

I have reference to an exchange of letters between Rev. H. P. Hurt, Dr. Barrett, and your favorable comment through THE BAPTIST a few months ago. Also, C. A. Buchanau, Preacher-Safeguard, copied from yours, and to show this hopeful attitude, called it "the signs of the times."

And now, may one who is praying for the coming of the Redeemer's kingdom, and sees no other way for it than that prescribed by the Great Head of the Church, whose commission includes nothing less than "all the world" and "every creature" stir up the minds of the brethren.

Bro. Hurt said in the letter referred to, "I feel that the white Baptist are neglecting a

a great field of usefulness, etc."

As he was asking information of Dr. Barrett concerning the training of colored preachers in the Jackson College, it may be presumed that the neglect, etc., was on educational lines.

Yet I like your comment on their letters as well; it seems to be a little broader, when you said "there is no question but that we have too much neglected the Negro in our religious activities." Then after describing his susceptibility, you spoke the greatest truth when you said, "He greatly needs our help, and no effort would bring richer returns to both races." To this I say, amen!

You partly laid the blame at our door for the neglect of the white Baptists, when you expressed a hope that our colored brethren will more and more manifest their desire for instruction at the hands of the white people." Now, Bro. Bailey, I do accede to your position on this point. I feel that we are somewhat to blame, and have wondered why our leaders have been so slow in asking help of the white people of the South. But I have concluded that theirs is a sufferer that knoweth not his needs; and have seen sick people that wanted no medicine. You should not apply this to all of our people, for we have many who always have, and always will, appreciate anything you may do for our betterment, and I am always pained to see the reverse.

And now I come to you, in the interest of my people, asking help. I don't think that a better plan could be laid off than that which was suggested by Dr. Barrett—a man to give his whole time to the department laid off for the training of ministers, and then hold, in January and February, a minister's institute for all the pastors that would come. Lay off the work some way to reach our preachers, and I know no other way by which you will reach more of our people.

Let not our white Baptists, nor others withhold their aid on account of the seeming indifference or non-appreciation on the part of a large percentage of my people. No, but return to the commission which will not be changed: go ye, therefore, into all the world, and disciple all nations. And again, even as my Father sent me, even so send I you. Are you in the place or do you represent Him, whom it is a 65:1 spake of? Was Jonah invited to Nineveh? Had Christ or John the Baptist any formal invitation?

A. C. MORRIS.

Florence, Miss.

## Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro J. M. Sawell, Narby, Miss., wants to know what is the meaning of "This Generation," Matt. 24:34? The expression has its ordinary meaning, which is the people then living should pass away till the prophecy pertaining to the destruction of Jerusalem be fulfilled. It cannot have any other meaning than this.

J. H. LANE.

## Humanity of Christ and Suffering Divinity.

The two propositions under discussion are:

1. Christ inherited from his mother a depraved and fallen nature, and as such, was predisposed to evil.
2. The divine nature in the person of Christ suffered.

These propositions brethren Lawrence and Gregory deny.

As to the moral purity of the human nature of our Saviour, I maintain that the angel's announcement to Mary ought to be conclusive. He declared that which was to be born should be called holy. If Jesus inherited a depraved nature, this declaration is very difficult to understand. Again, had the son of God assumed fallen human nature, he could not have been a perfect offering.

The passive lamb was a type of Christ, and concerning this sacrifice the Lord said: "Your lamb shall be without blemish." The strict requirements of the Levitical priesthood concerning perfection, cleanliness, their garments, etc., all pointed to the absolute holiness of the great Antitype, Jesus Christ; and yet we are told that he assumed a nature that had upon it the marks and consequences of sin. If this be the case, the purity of the types is meaningless, for purity cannot be typical of depravity.

Bro. Lawrence quotes Romans 8:3: "God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh."—R. V. Very well, but Bro. L. should remember that to be in the likeness of a thing is not to be the thing itself. Paul says Christ came in the likeness of sinful flesh, and Bro. Lawrence says he came in sinful flesh. Which one are we to believe? Furthermore, if Christ took our depraved, sinful nature, then God in condemning sin in the flesh, condemned his own Son. Bro. L. was unfortunate in quoting Romans 8:3.

The fine hair-splitting distinction which Bro. Lawrence makes between nature and personality will not hold good. He claims that Christ inherited a fallen, sinful nature, yet in his personality he was without sin. If personality is not based on nature, and derived from nature, then from what does personality come? This is a distinction without a difference. On this point Bro. Gregory also says: "Now, since Christ assumed fallen human nature, it does not follow that sin entered his life."

Strange reasoning, this. Fallen human nature and sin go together, and are inseparable. Apart from sin there is no such thing as fallen human nature. It follows, therefore, if Christ took this nature, that he came in sin. Bro. Lawrence, in speaking of this fallen nature, remarks: "He dragged this inherited nature about with him until he had made it perfect through self sacrifice." How does this compare with 2 Cor. 5:21? "Him who knew no sin, he made to be sin on our behalf." Here Paul and Bro. L. conflict again. One says, "Him who knew no sin," the other, "He dragged this inherited sinful nature about with him."

Bro. Gregory attempts to explain away my reference to Hebrews 10:5, "A body didst thou prepare for me," but his interpretation

is unsatisfactory. The Scripture still stands, and there I leave it.

On the question of the suffering Divinity, the mistake is made in supposing the two natures to be blended. The human and divine natures were united in the person of Jesus Christ in a mysterious way, far above our comprehension, yet each was distinct. He ate and drank and slept, and these were acts of his human nature; while he raised the dead, cast out devils and cured the sick, and these were acts of his divine nature. If both natures were required to constitute the single personality, designated by the pronoun "I" as brethren Lawrence and Gregory maintain, then the following is true: When Jesus sat by Jacob's well, being weary from his journey, the divine nature was tired; when he asked the women for water it was that the thirst of divinity might be quenched; when he wept at the grave of Lazarus and slept in the rocking ship, it was divinity weeping and sleeping! And when in the garden the great drops of blood rolled down to the ground, there was the awful spectacle of divinity agonizing and bleeding! The idea is exceedingly revolting. In support of this contention Bro. Gregory quotes John 1:14, "The Word became flesh," and adds, "Then God became flesh." Hence he concludes that as the flesh suffered, so God suffered. This Scripture is not to be understood in any such literal fashion. Suppose we put Bro. Gregory's argument in syllogistic form:

1. Flesh is fallen and depraved.
2. God became flesh.
3. Therefore God became depraved and fallen.

Alas! to what absurd extremes do false theories go.

That the divine nature did not suffer is further evident from the following considerations:

1. Suffering is the result of sin. Divinity never sinned, and therefore never suffered. The same nature that sinned must pay the penalty, and to meet the demands of the law this nature must be morally pure.
2. Christ's prayer in Gethsemane. It was the nature that suffered that prayed for the cup to pass away. "Not my will, but thine be done," i. e. not my human will, but thy divine will. This clearly shows that the two natures were each distinct.
3. His dying cry on the cross, "My God, my God, why hast thou forsaken me?" This was the human nature suffering, and crying unto God in that awful hour of darkness and death.
4. His last words, "Father, into thy hands I commend my Spirit," show conclusively that it was the human nature that suffered and died.

No, I do not think our young brethren from the Delta will ever be able to show the remotest taint of evil in the humanity of our Lord, or ever prove that God, the Omniscient One, descended to the level of suffering.

T. C. SCHILLING.

Gillsburg, Miss.

## The Proposed Orphanage Building.

Doubtless many who have contributed to the fund for a brick building at the Or-

phanage would like to know what progress is being made. About two months ago the Executive Committee of the board of trustees advertised for plans which resulted in the selection of the plan of A. J. Bryan & Co., of this city. The plan is so arranged that the larger part of the building can be finished before the rest begun. The committee requested that bidders for the contract would make two bids—one on the building completed, the other on the larger section only. The best bid received, all things considered, was by the Council Lumber Co., of this city. This firm proposes to complete the building for \$9,200, or to finish the first section for \$6,850. On last Saturday, April 27th, the contract was accordingly let to them to complete the first section on the condition that they would go on and complete the entire building according to their bid for the whole, even after undertaking it for only the first section, if the committee so desired. The contract was let in this way because only about half of the \$10,000 asked for by Bro. Jennings is in right. As the first section is but little more than half of the entire building it is evident that it would be the part of economy to complete the building at once. It will not be done however unless the Baptists of Mississippi come up with the remaining \$5,000 and thus instruct the Committee to go forward. It could be easily raised by the first of December next. Shall we not provide this beautiful and commodious home for the homeless children within our borders? Is it not in the hearts of some of the Lord's stewards with money to spare to come up to the help of this work? The building committee desire to serve the interests of Zion and honor God in the work entrusted to them. If the Baptists of the State, by the next Convention meeting at McComb City would indicate that it is their purpose during the next fall to give as much to this object as they did last fall, the building will be completed by October 1st.

W. F. YARBOROUGH.

## Divine Healing.

In THE BAPTIST of April 4, I see a question asked by one Rev. R. C. Unwry, on Divine Healing. He wants the New Testament teaching on the subject; but the Query Editor proceeds to give his opinion, without quoting the book in in one single instance. This is a little strange, when we know there is a plain passage of Scripture on the subject.

Mark 16, says: Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned: And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. They, in every instance, referring to them that believe. Now, if there is no time or place limit to the 15 and 16 verses of Mark 16, (for the Editor preaches under it) where does he get time or place limit in the 17 and 18 verses. This is quite plain Scripture for the Editor to array himself against. Will he explain?

W. M. GADD.

Avanella, Miss.

## Truth-Seeking.

This is an age of investigation. "The questioning spirit is abroad, moving upon the face of the waters, seeking rest and finding none." Men everywhere are asking "What is truth?" Ancient beliefs and creeds hitherto held sacred are being examined. The trend of the age is "prove all things," in order to "hold fast that which is good."

There are few who would attempt to maintain that an uncritical assent should be given to dogmas which deal with problems the most vital and the most complex with which the human mind can grapple. No one denies that there is some legitimate use of the reason in application to a creed. But it is asked in reason adequate to the work it proposes to do. Be this as it may, it does not lessen the obligation. It is the duty of every man to search for truth.

We all grant that truth-speaking is a good thing. But the average conscience remains self complacent if the verbal expression corresponds fairly well to the opinions held without undertaking any very close examination as to whether such opinions coincide with reality or not. Not so with Plato, who in the well known passage in the "Republic" says: "The ignorance of the soul is the lie within." That is self-deception is the true lie, hateful alike to gods and men. If the ideal life for humanity involves its fullest and richest development, then knowledge is not merely a useful tool, but it is food for the soul, which man must assimilate if his intellectual life is to maintain itself and expand. To rest in ignorance when knowledge is possible is to starve. To accept the false through indolence or cowardice, is to try to get nourishment out of poison. Moreover a new truth is a critical instrument by which opinions already held can be sifted. With the reception of the Copernican theory, for example, light was thrown upon innumerable assumptions previously held, and a great mass of rubbish was detected and thrown out from the consciousness of civilized mankind. So it is in the life history of the individual. When some important fact, like a new planet swings into a man's ken, he finds that his old opinions take on a new aspect—some appear fuller of meaning, while others are sure to imply contradiction and obscurity. To preserve his false views he must force his mind to contract and so shut himself off from the real.

But it may be argued that man's whole nature is not summed up in his intellect. That man cannot live by knowledge alone. That his emotional nature is not satisfied, though you supply him with a whole universe of matters of fact. That the science which satisfies the brain may leave the heart hungry. Granting that such is the case, yet to a man of intelligence and culture the voluntary acceptance of a creed which can be retained only by refusing to subject it to the scrutiny of reason can give little comfort or satisfaction. True a faith is sometimes secured by building it upon a basis of authority, and by carefully screening it from all blasts of destructive criticism, but how delicate is such an artificial product. If Christianity is to bring permanent consolation, it must be as

a house founded on a rock. A man who refuses to examine his creed lest he should lose his hold of it, is far from the calm and settled conviction of the early Christians, whose faith quenched the fires of martyrdom and turned the edge of the sword. Such an one's religion is like the Don's helmet, it only remains intact because its owner is too prudent to try its strength.

The more intense is the desire to see facts as they are, unblinded by personal prepossessions, and freed from the haze of prejudice thrown around us by the habit of concurring in the opinions of others, the more easily will the inquirer ask—not, what is the pleasantest, the most comforting thing for me to believe?—not, what creed will give the sharpest spur to my sluggish conscience and quicken into fullest life my gentler susceptibilities?—not, what will most gratify my imagination and my aesthetic aspirations?—but simply, what is true? Are these things so or otherwise?

There needs no proof that men have other interests to satisfy than those of reason. But because of this fact they should not neglect the intellectual nature. "We ought," says Aristotle "to make every effort to live in the exercise of the highest of our faculties, for though it be a small part of us, yet in power and worth it far surpasses all the rest." Truth is one aspect of the ideal. It is the ideal that gives worth to life. But truth is for us the good only in so far as we are intelligent, thinking beings. We can be satisfied with an indolent dependence upon authority, we can shut our eyes to evidence and choose to believe what we want to believe, only on pain of dulling and deadening the very faculty which enables us to contemplate an ideal at all, for neither conscience nor imagination live independently of reason. He who pursues the ideal with cool impartiality and searching thoroughness shall be rewarded at last by finding truth. He who finds truth has found the pearl of great price. Jesus says, "I am the way, the truth, the life." Let us search for Him.

J. B. LAWRENCE.

Greenwood, Miss.

## Reply to Bro. Sample.

The key-word in Bro. Sample's article is "Depravity; the key-phrase 'depraved human nature.' I know from the way he uses the word he means by depravity a settled state of sin, consequently he attributes the same meaning to the word in the articles which I have written upon the 'Human Nature of Christ.' I wish to set him right with respect to my use of the terms 'Depravity' and 'Nature.'"

Nature is that which determines the quality, characteristics, or constitution received or derived from birth or origin. It is the mode or condition of being which determines the kind and attributes of the person. It is the mould in which the person is cast and is synonymous with flesh as used in the Scriptures. Thus we see that it is separate and distinct from person.

Depravity with respect to nature is nothing more than a condition. It has no real existence. It has only potential existence, that

is the possibility of being real just as soon as personality is cast into human nature and becomes a human person.

Christ did not take a human person, consequently depravity in the actual sense in which Bro. Sample uses the term could not be applied to him. It could be applied to him only as it is applied to nature—conditionally. But the Logos did not fulfil the conditions necessary to make depravity actual, therefore, Christ is "holy, harmless, undefiled, and separate from sinners." (Heb. 7:26.)

These distinctions and definitions, I am sure, will set Bro. Sample right as to my use of the terms 'depravity' and 'nature.' But I shall not use the word 'depravity' any more in discussing the 'Human nature of Christ.' Some people can get but one meaning to a word, and when they get that, no amount of defining and discriminating does them any good. I call Bro. Schilling's attention to these definitions also, lest he make a like blunder as to my meaning.

As Bro. Sample did not use the words 'depravity' and 'nature' in the above defined sense, then his arguments are not pertinent to my position with respect to the Human Nature of Christ.

J. B. LAWRENCE.

Greenwood, Miss.

## Delta Workers' Conference.

J. R. G. HEWLETT, CORRESPONDENT.

The church at Belen, on Sunday, April 12th, observed the Lord's Supper, received into its fellowship two valuable members, one by letter and one by baptism, and gave a contribution of \$40.00 to Home Missions.

This is the largest contribution ever given by the Belen Church to Mission work.

We are truly glad to note the increase, which is a good sign of growth in Spiritual life.

The contribution for Home Missions from the Cleveland Church during the month of April was \$47.50.

The work under the direction of our Home Mission Board is one of vast importance.

As we organize and strengthen churches in our home field, we furnish a greater base of supply for the Foreign Mission work and at the same time preserve pure the gospel of the Son of God among the rising generations around us.

Cleveland, Miss.

A fairy has no such joy-provoking power as a compliment from a daughter to her mother. A girl doesn't know what it can do until she tries it.—*My Ladies' Home Journal*.

Never give up to children if they are in the wrong; do not rob them of a memory that their mother and father are always true to their principles.—*My Ladies' Home Journal*.

The good comrade has something to contribute to the common fund, some fun, some fancy, some bit of song, and thus the days go on in brightness from morning till night, and nobody minds though the road be rough.—*My Ladies' Home Journal*.

# THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday,

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BARTLEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of the words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications, business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in beautiful type, flexible backs and self-publishing to new subscribers, only	\$ 3 30
Same Bible, to anybody prepaid, for only	2 30
THE BAPTIST and Baptist Appeals, for	2 25
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THE BAPTIST and Orphanage Gem, for	2 00
Church Roll and Record	2 00
Church Roll and Record, smaller size	1 50
Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, sets; twenty-five copies	1 00

## A Grave Charge.

A Mississippi pastor writes a letter to the editor of the *Texas Baptist Standard*, who lets Dr. Gambrell see it and make an extract from it for a communication that appeared in last week's paper.

We have no idea in the world as to who this pastor is, but it is very certain that things have gone wrong, and not at all to his liking. He tells the editor of the *Standard* what a good pastor he is getting out, but, being too poor and busy to take it, he only sees his neighbors occasionally; that a country preacher in Mississippi has a hard time—his churches not supporting him and he having to supplement his salary by working in his field and shop; that the rich town pastors never go out to the country to help their brethren in need; that the *State Board* will not come to their relief, and that he can hardly husband his wrath over the situation, at times.

As we said above, we do not know who

## THE BAPTIST.

May 2,

this brother is, his name not being given; but it certainly must be a mistake about his being in Mississippi, for we have been here all the time, and have been all up and down the State, and have never heard of such a state of affairs as he describes.

O, we have heard that preachers are poor and have to work hard, for we have felt the pinch of one and enjoyed the other; but we have never before heard, even, that the rich town brethren are not willing to labor with their country brethren for the salvation of souls. As we have no rich town preachers in this State, we still think, may be, that the brother does not live in our midst.

But let's look into the matter a little, eliminating the word *rich*, and what have we got? Instead of estrangement between the town and country pastors, as this brother would have us believe, we have the most beautiful harmony and sweetest fellowship prevailing. Many of our town pastors are also preaching to churches in the country, regularly, as their elect pastors, notably among whom are Z. T. Leavell, Jackson; L. H. Anding, Summit; R. H. Purser, Brookhaven; S. M. Ellis, Clinton; Charles Lewis, Raymond; J. E. Thigpen, Magnolia; W. I. Hargis, Oxford; J. R. Farish, Meridian; M. V. Noffsinger, West Point, and many, many others. Then, when it comes to holding meetings, all our town preachers, without an exception, so far as we can find out, help their brethren in the country gladly and frequently. We do not now recall a single preacher now in the towns, who was not reared in the country, who has not been pastor in the country, if not now pastor, and who holds meetings in the country every opportunity he can get. And then, country preachers hold meetings in town too, notably among whom are J. R. Johnston and H. L. Finley, of the *piney woods*. May be, our brother hails from those regions himself? Then J. P. Williams, another piney woods preacher, right in the heart of those woods, and "forty miles from a railroad," more or less, is to preach the *Convention sermon* when the Baptist hosts from all over our great commonwealth shall have gathered at McComb City in July—from all of which we can but conclude that our brother's "position is not well taken," as the parliamentarians say.

Besides, the spirit of our brother is not the best. If others enjoy better things than we do, among them better fields of labor, we ought to be glad, and not envious.

Our brother says he has a *farm* and a *shop*, which are not to be laughed at as a means of supplementing a small salary, to be sure. Many a preacher in Mississippi has worked on the *farm* and in the *shop* all the week (or parts of the week—say give the morning to study and afternoon to the plow and shop), and have gone into their pulpits on Sundays and aroused the dead (in sin), and the living too.

Though our lots are not the best, they all might have been worse; and the thing to do is to trust God and our brethren, and go on with the work.

## "Nothing But the Gospel."

During a recent revival meeting, where one pastor was helping another in his meeting,

and where the Spirit was present in power, and great crowds were gathering day after day, and giving most profound attention to the preaching of the word; when souls were being quickened, sinners saved and backsliders reclaimed, and returning to their first love, a young lady remarked, in the afterglow of one of the meetings, that it was very strange to see a church running a meeting with NOTHING BUT THE GOSPEL as an attraction.

She said she liked the idea; and if there is anybody who does not, let such an one stand up.

Sometimes, with nothing but the gospel, seems to be a very slow way of bringing things to pass; and in our impatience the devil persuades us to resort to many questionable expedients—that is his business, if he can't prevent the meeting altogether, to have it as far removed from gospel order as possible.

In the meeting referred to there was splendid congregational singing, much fervent praying, both in public and private, and our honest, earnest effort to preach the simple facts of the gospel plainly; and for ten days and more the people thronged the place of meeting to hear the word—the same people to hear the same preacher.

We hear much now-a-days about vacant pews, and how to fill them; to do which many exponents are resorted to, only to be given up in a short time as a failure. We know from experience that it is hard to do, but if all of us would hold, tenaciously, to the gospel, and make it attractive by our prayers, our songs, and our heart-searching sermons, forever having done with trying to be smart in our songs, prayers, and sermons, the problem of the night service, or the morning either, would be solved.

Let all our churches demand nothing but the gospel; let all our preachers know nothing but the gospel to give forth even if something else should be demanded, and we will have heard the last of empty pews; nor does it take some great one to know just what nothing but the gospel is; any man called of God to preach it, knows what it is, or can easily find out by going to Him for it.

It is all a farce to talk about expedients to get people out to church; and then surprise them by preaching the gospel to them.

We must be honest at least; announce preaching services, and then see to it that the service is good, good in the opening song, good in the opening prayer, good in the Scripture reading, and good in the sermon, and then God will take care of the results—He has done so and will always continue to do so.

It is eminently wise and proper for us to look, work for, and expect results to follow our labors, but God gives or withholds them according to His own pleasure, giving them to-morrow, if not to day.

It is a great sin to give souls, hungering and thirsting after righteousness, a stone when they want bread. It is an awful responsibility to preach the gospel; it is equally or more so to hear it—so we must take heed how we hear, as well as how we preach.

1901

## BOOKS.

The Revised Edition of *The Cyclopedia of Practical Quotations* has reached the reviewer's desk. Its author is J. K. Hoyt, who has certainly spared no pains to make the work meet all the expectations its suggestive title would create in any mind. It is a large volume of nearly 1,200 pages, very substantially bound in old gold duck. It is published by the well-known firm of the Funk & Wagnall Company of New York, and is in keeping with their general up-to-date way of making books. It is filled with quotations from the English, Latin and foreign languages. Special attention has been given by the author to names, dates and nationalities of quoted authors.

The book is copiously indexed. In the beginning of the book is the topical index, with cross references; then the body of the work, followed by names, nationalities etc., of quoted authors. The book contains a very full Concordance to English quotations, and a separate one for foreign quotations.

Another important feature is that of mottoes from the Latin and French.

Taken as a whole it is a very valuable addition to any library.

*The Harmony of the last Week; or when was Christ Crucified*, is the title of a 40 page pamphlet by E. C. Callaway, with an introduction by Rev. L. G. Broughton of Atlanta. The author essays to give the "Scripture proof that Christ was crucified on Wednesday and arose at the end of three days and nights." It is a complete re-arrangement of the 18th week in the life of our Lord. Mr. Callaway is a teacher in the Sunday-school of the Baptist Tabernacle, Atlanta, Ga. The book opens up new lines of thought, and is very suggestive. Write to the author, Atlanta, Ga., for it.

*The Bright Side of Humanity*. This book is written by Edward L. Pell, D. D., in a very lucid and easy style, and published by

that enterprising firm of B. F. Johnson & Co., of Richmond, Va., and contains over 600 large pages. It presents "glimpses of life in every land, showing the distinctive noble traits of all races of people." This book is printed in large, clear type, on heavy, white, enameled paper, and superbly illustrated with more than one hundred half-tone engravings. The author culls from the traits of the people of many nationalities, those most noble, and so presents and emphasizes them as to show the lowest race possesses many commendable traits.

If the work possessed no literary or mechanical excellence, the title itself affixed to a book in this age of pessimistic trend, is worth buying. The book strongly emphasizes the fact that there is much of good in the worst races or individuals. The effect of a close reading of the book will be to magnify excellences and to minimize inferiorities. The tendency of it, therefore, is to make life more desirable and helpful. If the censorious element could be eliminated from human practice, and the trusting, charitable one be made pre eminent, the net gain to humanity would be immense.

The mechanical execution of this work is not only handsome, but superb. Any one desiring a copy of this handsome book can procure it from those chivalrous, enterprising gentlemen, B. F. Johnson & Co., Richmond, Va.

Such expressions as the following give one an idea of the author's conception and manner of treatment of the questions in hand: "The hospitable Arab;" "pleasant France;" "the sunny Italian;" "the chivalrous Mexican;" "the gentle Eskimos;" "the friendly Tibetans;" "the polite Persians;" "the home-loving German;" &c.

The Annual Catalogue of the Southern Baptist Theological Seminary for 1900-1901, has just reached our book table. Any one desiring a copy of it should write to Dr. E. Y. Mullins, Louisville, Ky.

*Laboratory and Pulpit*, by Wm. L. Potteat, M. A. 12mo, 103 pages. Price, cloth, 50 cents; paper, 25 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This really excellent book consists of an introduction and three lectures, known as the Gay lectures of 1900. They are: 1. The Biological Revolution; 2. The New Appeal; and 3. The unknown Tongue. These were given in Norton Hall, Louisville, Ky., March 20, 22, and 23, 1900. The Gay Lectureship provides for a series of lectures each year to the theological students at the Seminary. These lectures are always good, but especially so this time.

## Steen's Creek.

We sent in our collection for Home and Foreign Missions, which amounted to eighty dollars. Very good, considering that Mt. Creek has already paid her apportionment. Now we are to make a strong pull for our State Missions.

We are to paint the pastor's home, very soon, and will furnish our church this year. Our Sunday school is good. Church services well attended. Some additions, with more to follow soon.

Above all, Dr. Aills, our Senior Deacon moved last night to send the pastor to the S. B. C., for which I am very grateful to the church. May God be praised.

Yours truly,

A. L. O'BRIANT,

April 29 1901.

## Starkville.

Our meeting has just closed. I baptized five last night. Bro. W. P. Price, of Jackson, was with us. He preached every night and day for nearly two weeks, except two nights, when we were prevented by rain. Our people, as well as the people of town, enjoyed his preaching very much. The church was greatly revived. We have been moving along very well at Starkville all the year.

M. K. THORNTON.

Starkville, April 29.

THE STORE THAT SAVES YOU MONEY ON EVERYTHING YOU BUY.  
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Specials in Silks for 175 yards Black Peau De Soie actual dollar quality, at 84 cents a yard.

88 yards of very handsome Black Peau De Soie, regular \$1.50 quality, at \$1.19 a yard.

76 yards of full yard wide Black Taffeta, the very finest quality and actually 36 inches wide; this identical silk is selling in New York at \$1.75; our price is only \$1.35 a yard.

140 yard very heavy Black Taffeta, regular dollar quality; at 75 cents a yard.

## Millinery.

Our Millinery bears fashion's stamp of approval, it's the finest and most reasonable ever shown in Jackson. If you want a real stylish HAT, visit the Millinery section of our store.

## White Goods.

Our stock of White Goods is certainly the most attractive every shown in Jackson.

## French Lawns.

A very sheer and exceptionally fine imported fabric 48 to 50 in. wide, many prefer them to organdy, the prices are 40, 50, 75 and 95c a yd. In the 50c quality we have these colors: Black, Ecru, Maize, Red, Blue, Pink and Green.

## French Organdies.

We have the imported Organdies, full 70 in. wide at 30, 50, 60, 75 and 90 cents a yard.

## The Home.

## After the Battle.

Night spreads her mantle over the field of war. Where lies the warrior in his last sleep; And overhead each pine and flickering star, Like a death taper, lights his slumber deep. Where, tell me now, all the pompous show; War's tinsel'd glory that vain mor, fails love? See yonder mangled corpse with gory brow, And eyes wide-starting to the heavens above! Vainly his dog shall wait for his return; His children weep for their long-absent sire; His wife in grief the midnight tapers burn, Till hope within her longing breast expire. Reason, aghast, flies from the horrid scene. And love doth sadly hang her head and weep. While fate stalks o'er the dead with haughty mien, And like a fiend glows o'er each mangled heap.

—*After the Battle in Ex.*

## The Well-Dressed Girl.

## HINTS FOR HER GUIDANCE WHEN CHOOSING HER SUMMER ATTIRE.

White holds first rank this summer, as it did last, for children, young girls and young women, and for older ones also when combined with black.

White lawn graduation gowns this year are trimmed with dainty hem-stitched or lace-trimmed ruffles upon the skirts, the waists being tucked and gathered, with embroidered or lace insertion set in. White and colored, waist silk shirt-waists made like ordinary cotton ones will be much worn this season.

Wide sashes of soft ribbon used as belts ending with long ends coming to the edges of the skirts, are to be used with summer gowns.

Collars are made from two to three inches deep and over foundations that may be bought in all sizes. As a rule the collar is made of the dress material, and trimmed as the waist is.

Many of the parasols this season are of striped silk in white colors, and many others are of plain black and the dark shades. The sticks are long, and as a rule less ornate than they were a year ago. —*May Ladies' Home Journal.*

## Premature Burials.

## AN IMPORTANT LAW FOR MASSACHUSETTS.

On the testimony of eminent physicians and many others both in Europe and this country, nothing can be more certain than large numbers (and perhaps multitudes) of persons have been buried alive and that many, after having been pronounced dead, have shown signs of life in time to save themselves from such burial, and have declared that while unable to move they were fully conscious of what was said and done about them. My own father barely escaped such burial, being declared by his physician dead.

I have many times called attention to this subject in *Our Dumb Animals* and elsewhere—and have, in behalf of our *American Humane Education Society*, petitioned the Legislatures of each of our United States, and written the President of every Senate and Speaker of every House of Representatives, urging more stringent laws on the subject.

I am now glad to see that a bill is before the Massachusetts Legislature which describing various tests of death, declares that in cases of supposed deaths these tests shall be made by two competent physicians at the expense of the cities or towns, and that in every city and town shall be provided rooms and suitable apparatus for carrying out these tests.

This is all good so far as it goes. But it is vouched for by many eminent physicians in Europe and this country (including our own) that in ordinary cases there is no absolute certainty of death until the beginning of decay.

Now there are in Boston alone many thousands of persons living in hotels and boarding houses where, whenever death is declared, every effort will be made to send the body of the supposed deceased, at the earliest possible moment, to the undertaker the crematory or to the grave. In not one case in a hundred will the body be permitted to remain in the hotel or boarding house until the beginning of decay.

Now, what is the remedy? I answer—I have seen in Europe "mortuary" buildings to which the bodies of the supposed dead are taken and carefully cared for under the best medical inspection until death is absolutely certain.

Now (in my own case), if such a building could be established in Boston, I should be glad to pay a hundred dollars for myself and each of my near friends to be in-

## A CHANCE OF A LIFETIME.

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The Gate City of the Gulf of Mexico and the harbor light of Miss. Formed and endowed by nature, improved and beautified by man, and destined to become one of the leading cities of this wonderful South.

Get in while property values are still low and grow up with her. You have a chance to purchase lots 50x190 feet each, for \$50, \$75 and \$100, on easy terms, adjoining the present townsite. The owners, J. A. Dolan, vice-President of the Bank of Clarksdale; E. P. Peacock, Cashier of same Bank; W. D. Barry and others associated with them will spare no expense to make it the most beautiful residence section of Gulfport; and all those who are fortunate enough to purchase in the first installment of lots will most certainly reap large returns.

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PHIL. A. DOLAN,

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sure that my own body and theirs shall be thus carefully cared for after supposed death, and also agree to pay another hundred dollars or more in case that after being carried to the mortuary consciousness shall return, and I think there are thousands of people in Boston alone who would be glad to do the same. I am quite sure that if any responsible *Life Insurance Company or Crematory Company or corporation organized for the purpose* will undertake to thus insure against premature burial or cremation, it will not only do a great work for humanity, but be largely rewarded by a great financial success.

GEO. T. ANGRILL.

## BELLS

Street Alloy Church and School Bells. 25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-

## Our Sunday Schools.

Some Good Advice to the Rising Generation.

BY F. R. CARLOSS.

The writer is back again in the land of his birth, at the home of his young manhood. The place where, thirty-two years ago, having returned from the war a disabled soldier, he laid siege to the heart of a good woman, who for this long period of his life has been the companion of his joys and sorrows, and the kind and loving mother of seven children, two of whom came forth like beautiful flowers and soon passed away in infancy to the vast beyond, to join the great throng who rest in the regions of the "blessed" in that far-away clime, from whence, no traveler returns, and whose dear little forms now lie peacefully in the Terry Cemetery, to await the trump of God that shall sound the note of the resurrection morn, they shall come forth to the resurrection of life. They died in purity, and were not subjected to the tedious toils of life, where temptations, snares and delusions receive the unsuspecting, and cast many lives as human wrecks upon the great ocean of life.

Soon the writer will pass over the river and his lifeless body be laid by their side. How different has been life to him. First came infancy with its weakness, then his boyhood days, heedless and unconcerned, thinking only of present happiness, impatient of parental restraint, full of joyous life, and hoping for the future day, when he should step upon the stage of mature manhood, the architect of his own fortunes, untrammelled from any source whatever! But thanks to a good, wise and pious widowed mother, who had to struggle hard to keep the raging wolf of hunger from the door, and educate, train and develop mentally, morally and physically, four children, and who did not hesitate to guide with a firm hand the impatient boy

and let him know there were laws in her household as firm and unyielding as those of God's laws, and that every transgression in her home should receive due attention; who didn't hesitate to administer appropriate doses of hickory oil when the diagnosis of the particular case seemed to demand such a remedy, and not like the mistaken Eli, of Bible history, admonish when he should have been spanked. Some good Presbyterian authority has said that the best thing for a wayward boy is a Shorter Catechism and a good switch. The writer can testify to the virtues of these two essential instruments of family government, in shaping life and forming character, and regrets to see in many Southern families the rod has been abandoned and no catechism either is taught children to let them know the right from the wrong, and they roam around like a herd of Mustang ponies, unchecked unrestrained, idle, ignorant and disobedient, and so go out into the world. Having disregarded the laws of father and mother, they will not obey the laws of the State, and they become corrupters of society. Soon the high sheriff or constable lay their iron hands upon them and they become State criminals.

"An ounce of prevention is worth a pound of cure." We need every boy born in the State. Our State needs his busy, industrial life to push forward the different enterprises, in the great march of progress in the world's onward movement to a career of glory and renown, and we should see to it that our children are trained mentally, morally and physically, and prepared to act their part. Rome, Greece, Babylon, Assyria and other mighty nations, passed away because they failed to train their children perfectly along these lines and the pen of the historian is already nibbled that shall write America's fate, if we fail as they did, to properly train our offspring.

We have a great country and the future is full of honor and success to the boy and girl who will utilize the means of self improve-

ment and master circumstances. They lie before all. Oh, could I live in the next sixty years, so full of coming opportunities! The future is pregnant with advantages and success to the boy and girl whose motto is, "Onward and Upward," and who will learn to labor and to wait. America holds the future, says Matthew Arnold. The tramp of her coming progress is now being borne on every breeze. Her trained soldiery and naval successes in the recent war have astonished the old world and made them conscious of her prowess. Her agricultural skill and manufacturing interests are greater than those of any living nation, and we have astonished the world with our grandeur and magnificence.

Awake, young men and women, heirs and descendants of our southland! Do not forget that you are the sons and daughters of a race of statesmen, orators and soldiers, representatives of every trade and calling, put on the armor and share with all, from whatsoever section and clime, the honors of honest rivalry in every effort to gain your share of power and influence. Think of the history of the old South, which up to the late civil war, had controlled the destiny of the young Republic for seventy years of its career, a period of unexampled prosperity, machineless in splendor and without a stain upon her escutcheon. Be worthy descendants of those who wore the gray, who upon the bloody field of conflict in the late war, fought battles against great odds and grasped victory in many an unequal conflict, and established a reputation for courage and endurance that astonished the world, but at last when they were outnumbered, and had to succumb; they went back to ruined homes in a desolate land, all destroyed but old mother earth, and renewed the struggle for subsistence.

Year by year, they are being gathered in the silent city of the dead, and soon there will be no more grizzled warriors left who wore the gray. Be worthy of your illustrious sires and fill their place.

"Honor and fame from no conditions rise, Act well your part; there all the honor lies."

## SALVATION MELODIES.

The New Century Song Book.

Has 126 hymns and 136 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,

Kiger Music Co., WACO, TEX.

## How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly reliable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free. Hall's Family Pills are the best.

## Southern Baptist Convention.

The forty-sixth session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, La., 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. V. Mullins, D. D., of Kentucky, or his alternate, Rev. J. S. Felix, D. D., of Kentucky.

W. J. NORTHERN,

President.

LANSING BURROWS, OLIVER FULLER GREGORY, Secretaries.

WOMAN'S MISSIONARY UNION, [Auxiliary to S. B. C.]

The annual meeting of this Society will be held in the Y. M. C. A. building, New Orleans, La., beginning Friday, May 10th, at 10 a. m.

ANNIE W. ARMSTRONG,

Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, SOUTH.

The annual meeting will be held in the house of worship, First Presbyterian church, New Orleans, La., beginning Thursday, May 9th, at 10 a. m.

L. O. DAWSON,

President.

RAILROAD RATES.

The Southern Passenger Association (comprising the following roads: Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Illinois Central R. R.; K. C. M. & B. R. R.; Louisville & Nashville R. R.; Mobile & Ohio R. R.; New Orleans & N. E. R. R.; Southern Railway and Yazoo & Miss. Valley R. R.), announce

"A rate of one fare for the round trip to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction; to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing ticket with joint agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

O. F. GREGORY,

Secretary in Charge of Transportation.

## Deaths.

Mrs. Eliza Saxon.

Mrs. Eliza Saxon died February 17, 1901, at the age of seventy-five years and six months. She was born in Perry County, North Carolina, and came to Mississippi in early life, where, in 1840 she was married to Mr. M. D. Saxon. In 1867 she was left a widow with thirteen children to care for, which she did well, being an energetic Christian, her life was such as to constrain her children, all of whom lived to be grown and professed Christians but one.

She was a member of the Methodist church for sixty years. Six of her children were Methodist and six Baptist. Her children loved and honored her, and while they weep for her, it is not as those who have no hope. Many friends mourn with the bereaved. Our loss is her gain. May God comfort the bereaved.

S. R. YOUNG.

Mrs. Lou Ida Goza.

Mrs. Lou Ida Goza died April 10, 1901, at the age of nineteen years, one month and four days. She leaves an infant five days old. Her husband is heart-broken, her father and mother are bowed with crushing grief, the brothers and sisters are sad, while many relatives and friends mourn with them for her. Our loss is her gain. Ida was a Christian. She joined the church at the age of fourteen, and lived a consecrated life. She was a bright and Christian girl. While in the home of the writer, where she stayed for some months, she gave evidence of a new life. Sad indeed was the day when we buried her. Assured that the Lord never makes a mistake, we bow to his will, hoping to meet her where death shall never come.

S. R. YOUNG.

Mrs. Elizabeth Wages.

There are pictures which contain more than any description of them, so there are persons who are much more than can be written of them. No retail of their virtues can be complete, no showing of what they are can be sufficient. This is true of her whose death we now record. This transference from earth to the heavenly home took place April 21, 1901, after a painful illness of a few days caused by the misfortune of a broken hip.

While of later years her life was comparatively retired, because of impaired health consequent to old age, her influence was felt by many.

Hers was a beautiful life. Naturally she was quiet; in disposition, amiable; in manner, gentle; in womanhood, noble; in life, Christ-like.

Her departure is mourned by a large circle of friends, many children and grand children, and her faithful husband of sixty-four years. What a companionship in mutual life, yet it is not to be compared to that which is to come.

Sister Wages passed four score years, and for more than sixty years has been a member of some Baptist church. Her membership in the Mt. Olive Baptist Church, Tishomingo Association, was for about thirty years. She was contemporary with Martin and Louis Ball,

James Boswell, M. P. Lowrey, Bruton and Geo. Gambrell, and was both Lois and Eunice to J. B. and J. H. Gambrell, now of Texas.

Her aged husband, George Wages, is tottering on towards four-score and ten years, with exceedingly great and precious promises of eternal life which never grows old.

"We weep as one by one we lay Our brethren with the garnered host, But greatly the ages say 'No saintly life was ever lost.'"

L. R. BURRESS, Pastor. Oak Lawn, April 24, 1901.

## Marriages.

Bell Davis.

At the residence of the bride's mother, near Leba, Miss., Mr. Wes. H. Bell and Miss Anna Davis were united in marriage on the afternoon of April 24, 1901. Rev. T. J. Moore officiating.

The groom is a young merchant and farmer of Hinds County, well connected, well qualified for life's work, and of bright promise. Miss Anna happily possesses all the combination of the gifts and acquirements that go to make the perfect woman and promising wife. They are both active Baptists, and the writer bespeaks for them both a useful and happy journey through life.

T. J. M.

Lena, Miss.

Huckaley-Christopher.

Married Feb. 12, 1901, Mr. Luther B. Huckaley to Miss Minnie Christopher, all of Lee County, Miss.

L. R. BURRESS, Pastor.

Milam-McGee.

Married April 14, 1901, Mr. T. L. Milam and Miss Nannie McGee, all of Lee County, Miss.

L. R. BURRESS, Pastor.

Lewellen-Hunt.

Married March 21, 1901, Fountain E. Lewellen, M. D., of Carrona, Lee County, Miss., to Miss Maud Hunt, of Houka, Chickasaw County, Miss.

May their cup purer of pleasure Be ever full as now it seems.

And mingled with no sorrow; May the future's dark veiled measure Hold naught for them but sweetest dreams, Which never knows the morrow.

L. R. BURRESS, Pastor.

Wanted—Reliable and wide awake Agents who are successful canvassers for books or Religious Papers. An opportunity to make from \$25 to \$50 per week. Address P. O. Box L. B. 433, Chicago, Illinois.

A. K. SEAGO &amp; CO.

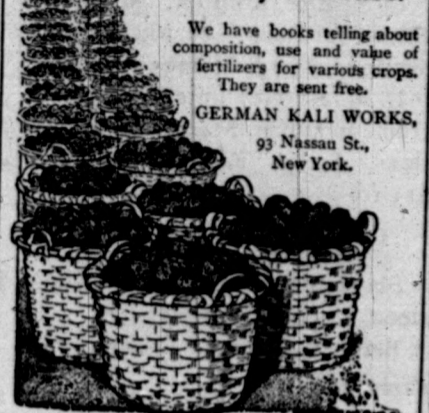
Brokers and dealers in coffee, sugar, rice, and molasses.

Strict cash house, very reliable.

Send them your orders. 521

Conti St., New Orleans, La.

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



MOZLEY'S LEMON ELIXIR. A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

J. L. ALDRED

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Salem, N. C. Mrs. S. A. GRESHAM.

Mozley's Lemon Hot Drops. Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

QUEEN & CRESCENT, ROUTE "THE BEST WAY."

22 miles shortest, Jackson, Miss., to Hot Springs, Ark., via Monroe, La.

One way rate, \$12.55; return rate good 3 months \$22.05.

For further particulars, call on, or write

GEO. H. SMITH, G. P. A. Now Orleans, La.

HARRY J. HEMMETT, T. A. Jackson, Miss.

Phone 303.

BLUMYER CHURCH. 2101 to Cincinnati Bell Foundry Co., Cincinnati, O.

Cures Rheumatism of Catarrh through the Blood. Costs Nothing to try.

Would you like to get rid of that chronic rheumatism or offensive catarrh forever? Then take a bottle of Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B.B.B.) cures through the blood by destroying the poison which causes the awful aches in the bone, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impaired hearing, etc., thus making a perfect cure. Botanic Blood Balm thoroughly tested for 30 years. Composed of pure Botanic Drugs. Perfectly safe to take by old and young. Druggists, \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, but try B. B. B., which makes the blood pure and rich and builds up the "all run down" tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health.

WANTED—A teacher of eleven years' experience in high school work, a graduate, desires to locate in a good community to establish a first class preparatory school, including book-keeping and teacher's course. Address, T. BAPTIST Office.

## MILLINERY DRESS-MAK'NG.

Our Millinery and Novelties were carefully selected from the leading makers.

Our Dress-making Department is thoroughly equipped for doing the most difficult work.

Prompt attention to mail orders. Satisfaction guaranteed.

Mrs. W. C. Johnston, WEST CAPITOL ST.

Th Baptist Young People's Union.

An auxiliary to the Southern Baptist Convention, will meet at New Orleans, Thursday, May 9th, at 10 o'clock a. m. Full program will be announced later.

Any Young People's Society, of whatever name, in a Baptist church, is entitled to one delegate to every twenty-five members or major fraction thereof, and churches with no such society to one delegate to every fifty members or major fraction thereof.

Young People's Societies and churches are urged to take notice and send representatives.

W. W. GAINES, Secretary.

Fancy Barred Plymouth Rocks. Exclusively.

Full size and Hens scoring 91 to 93, headed by cockerel so ring 434. No better stock any where. Eggs \$2.00 per setting.

A. J. Alexander, Canton, Miss.

## FISCHER EMERSON PIANOS

The two best known for durability in the South.

THE GRUNEWALDS are the agents, NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

# LARGEST PIANO HOUSE IN THE SOUTH.

WRITE FOR  
PRICES,  
—AND MENTION—  
"THE BAPTIST."

PHILIP WERLEN, LTD.

New Orleans.  
Also Organs, Sheet Music and  
Instruments.

## Woman's Work.

Quarterly Report of Central Committee.

### ARKLETON ASSOCIATION.

Pontotoc Church: Home missions, \$17.25; Foreign missions, \$5.60; Orphanage, \$4.00.

### BOGUE CHITTO ASSOCIATION.

M. Comb City: Foreign missions, \$3.40; Sustentation, \$5.00; Ministerial education, \$5.00; Mississippi College, \$5.00.

### CARRY ASSOCIATION.

Natchez: Home missions, \$5.00; Foreign missions, \$5.00.

### CENTRAL ASSOCIATION.

Learned Church: Foreign missions, \$2.60; Home uses, \$4.50.  
Clinton Church: Home missions, \$4.70; Foreign missions, \$10.40.  
Beulah Church: Home missions, \$4.00; Foreign missions, \$3.00; Home uses, \$2.70.

Raymond Church: Home missions, \$4.75; Foreign missions, \$10.25; Church Building Fund, \$2.50; Orphanage, \$6.50.

Canton Church: Home missions, \$5.00; State missions, \$1.00; Foreign missions, \$10.00; Home uses, \$98.65; Church Building Fund, \$10.00; Ministerial education, \$18.00.

Yazoo City: State missions, \$2.50; Home uses, \$8.00; Church Building Fund, \$73.00.

### CHICKASAW ASSOCIATION.

Waynesboro Church: Home missions, \$6.22; Foreign missions, \$8.00; Home uses, \$1.50.

Shubuta Church: State missions, \$1.00; Foreign missions, \$3.00; Church Building Fund, \$2.00.  
Y. L. M. S., 1st Church, Meridian: Home missions, \$10.85; State missions, \$3.85; Foreign missions, \$16.85; Home uses, \$2.25; 15th Ave. Church, Meridian: Home missions, \$7.10; Foreign missions, \$4.75; Home uses, \$4.60.  
L. M. S., 1st Church, Meridian: Home missions, \$14.47; State missions, \$9.85; Foreign missions, \$15.10.

### COLDWATER ASSOCIATION.

Slayden's Crossing: Foreign missions, \$2.00.  
Betheny Church: Foreign missions, \$3.20.

### COLUMBUS ASSOCIATION.

Starkville Church: Foreign missions, \$20.00.  
Pleasant Hill Church: Home uses, \$9.35; Orphanage, \$2.00.  
Sharon Church: Home missions, \$3.50.  
Bethesda Church: Home missions, \$2.90.  
Columbus Church: Home missions, \$22.00.

### COPIAH ASSOCIATION.

Spring Hill Church: Home missions, \$1.25; Foreign missions, \$3.55; Ministerial education, \$7.20.  
Wesson Church: Foreign missions, \$3.55; Home uses, \$5.00; Orphanage, \$6.20.  
H. Jewell Church: Home uses, \$30.80; Church Building Fund, \$1.25; Ministerial education, \$3.00.  
Hazlehurst Church: Home missions, \$17.30; Foreign missions, \$10.80; Home uses, \$28.40; Church Building Fund, \$5.00; Orphanage, \$41.25; Mississippi College, \$10.00.  
Crystal Springs Church: Foreign missions, \$10.00; Home uses, \$6.00.

FAIR RIVER ASSOCIATION.  
Brockhaven: Church Building Fund, \$4.90.

### GULF COAST ASSOCIATION.

Moss Point Church: Home mission, \$2.00; Home uses, \$20.00; Sustentation, \$2.00.

### HARMONY ASSOCIATION.

Carthage Church: Home missions, \$5.00; Home uses, \$7.50; Orphanage, \$2.00.  
Lena Church: Home missions, \$1.30; State missions, \$2.75; Foreign missions, \$7.85; Home uses, \$64.20; Orphanage, \$2.90.

### KOSCIUSKO ASSOCIATION.

Kosciusko church: Foreign missions, \$10.00; Home uses, 5.00.  
Yockanockany church: Home uses, \$6.00; Orphanage, 2.65.  
Sallis church: Foreign missions, \$3.00.

Samaria church: Foreign missions, \$2.00; Home uses, 3.10.

### LEBANON ASSOCIATION.

Hattiesburg church: Foreign missions, \$25.00.  
Ellisville church: Foreign missions, \$34.25.

### MISSISSIPPI ASSOCIATION.

Galilee First church: Foreign missions, \$25.00; Church building fund, 5.00; Orphanage, 9.95; Mississippi College, 5.80.

### OXFORD ASSOCIATION.

Batesville church: Home uses, \$28.85.

### RANKIN ASSOCIATION.

Oakdale church: Home missions, \$2.40; Home uses, 6.20.  
Fannin church: Home missions, \$1.10; Home missions, 1.45; Orphanage, 2.00.  
Pelatchie church: Home uses, \$12.30.

### STRONG RIVER ASSOCIATION.

Steen's Creek church: Home missions, \$5.50; Home uses, 22.60.  
Hebron church: Home missions, \$4.75; Foreign missions, 4.75.  
Stonewall church: Foreign missions, \$1.00; Home uses, 5.25.

### UNION ASSOCIATION.

Heimannville church: Foreign missions, \$5.10; Ministerial education, 10.00.

### SUNFLOWER ASSOCIATION.

Shelby church: Home missions, \$1.60; Foreign missions, 1.00; Home uses, 7.10.

### WEST JUDSON ASSOCIATION.

Tupelo church: Home missions, \$3.75; Home uses, 51.13.

### VALOBUSSA ASSOCIATION.

Coffeeville church: Home uses, \$11.83.

Grenada church: Foreign missions, \$7.25.

Mt. Paran church: Home missions, \$2.50; State missions, 2.97.

### YAZOO ASSOCIATION.

Durant church: Foreign missions, \$4.00.

Winona church: Home missions, 3.25; Foreign missions, 4.60; Home uses, 18.13.

Lexington church: Home missions, \$10.36; Foreign missions, 6.00; Home uses, 75 cents.

### CHICKASAW ASSOCIATION.

Q. J. W. Bozeman Society Home missions, \$1.10; Theological Seminary, 5.00.

### BOXES.

McComb City, \$30.00; Fifteenth Avenue, Meridian, 20.00; Grenada, 47.00. Total, \$97.00.

### TOTAL FOR ALL PURPOSES.

Home missions, \$170.20; State missions, 27.92; Foreign missions, 301.25; Home uses, 371.16; Orphanages, 80.41; Church Building Fund, 103.65; Theological Seminary, 5.00; Sustentation, 7.00; Ministerial Education, 51.70; Mississippi College, 20.00.  
For all purposes, \$1,138.29  
Boxes, 97.00

Grand total, \$1,235.29  
Mrs. W. R. Woods,  
Secretary.

### Report of the Band Work, or Sunbeam Societies.

The following reports have been sent to me up to quarter ending April 1st:

Sunbeams, Blue Mountain—Foreign missions, \$3.40; Home missions, 3.00; Orphanage, 2.00. Total, 8.40.

Sunbeams, Brooksville—Sustentation, 5.00. Total, 5.00.

Sunbeams, Clinton—Home missions, 2.53; Ministerial Education, 90 cents; Sustentation, 60 cents; Home Uses, 13.15; S. S. Board, 2.40; Orphanage, 11.50. Total, 31.08.

Sunbeams, Brockhaven—Orphanage, 20.00; box to orphanage, 3.00. Total, 23.00.

Sunbeams, Crystal Springs—Home missions, 50 cents; Orphanage, 21.00; Frontier box, 9.00. Total, 30.50.

Sunbeams, Fannin—Home missions, 45 cents; Home Uses, 3.00. Total, 3.45.

Sunbeams, First Church, Meridian—Foreign missions, 5.00. Total, 5.00.

Sunbeams, Jackson—Orphanage 8.25. Total, 8.25.

Sunbeams, Osyka—Foreign missions, 6.00; Orphanage, 4.00. Total, 10.00.

Sunbeams, Oxford—Home missions, 1.00; box to Orphanage (clothing), 25.00. Total, 26.00.

Sunbeams, Pickens—Foreign missions, 1.00; Orphanage, 2.00; box to Orphanage, 2.50. Total, 5.50.

Total, \$116.68

Reported in boxes—  
Boxes to Orphanage, 30.50  
Boxes to frontier, 9.00

Grand total, \$156.18

Respectfully,  
MRS. HENRY BROACH, JR.,  
Supt. of Band Work,  
Meridian, Miss.

### Summer Law School.

University of the South, Seawee, Tenn., opens July 3d, and continues its session for three months. All departments open, and students may take any other course without extra charge. Full corps of lecturers. Cool, bracing climate; 2,000 feet above sea level. Address B. Lawton Wiggins, L.L.D., Vice-Chancellor.

## Temperance.

PREPARED BY W. H. PATTON.

Police Judge McCauly should be held in high esteem by the saloonatics. Mrs. Carrie Nation was waiting for a street car and was making use of the time by talking to the crowd that had gathered. A policeman on the alert for all violators of the law—arrested Mrs. Nation and preferred the charge of obstructing the street against in Judge McCauly's court and fined her \$500.00 and gave her until 6 o'clock to leave the city. The crowd clapped loudly at the decision. He must fear Mrs. Nation. This occurred in Kansas City Mo.

Numerous large railroad corporations, express companies, most business firms, and manufacturing establishments now require abstinence from their employers of alcoholic drinks and cigarettes.

The use of fermented wine at the Lord's Supper has been abandoned by many churches.

They are not willing to be so inconsistent to their children to banish it from their own table and then put it on the Lord's table.

In Sweden and Norway it is a crime to make any profit on the sale of liquor: it must be dispensed at cost price. The profit in this country is enormous, it really goes out of percent and goes into grand larceny. I have had saloon keepers tell me that it was a mean business but there was such large profits. Was it not for the money there was in it they would not engage in it?

Makers of certain brands of whisky are sending circular letters to all names they find on the commercial agencies books, one of my clerks asked me did he know you was a prohibitionists. I wish the government would continue the law as I feel about it that they are using the mails for fraudulent purposes. If any one buys a gallon of their whisky he is defrauded out of his money, because he does not get value received, his money is worse than wasted.

It has been clearly demonstrated by experience and observation, that total abstinence from all alcoholic liquors, distilled and fermented is the only sure and practicable basis of reform. I have heard a preacher say that it was one of God's good creatures, that it was the abuse and the use that

was harmful. A prominent layman once told me there was no harm in a drink of liquor, perse and I agreed with him but told him when he put his hand on it and put the liquor to his lips it was not per se. If you will pour it in a glass and leave it alone there would be no harm in it.

It has been abundantly proven that the system of licensing the traffic in alcoholic beverages is immoral in principle, and contrary to sound civil jurisprudence.

Yet you will hear people say that it can be regulated by licensing it. You might as well undertake to regulate the devil, as to regulate the traffic in strong drink.

About this time last year the flood was on and it is said for a fact that some mules held on to the comb of a house with their teeth until drowned. A gentleman told it in his family and one of his little girls after hearing it said: Oh my, send for—He had reputation for being the biggest liar in the town. I think that this newspaper reporter that sent the following special from Wichita Kansas, is entitled to the belt.

If it is half true Mrs. Nation is a wonderful woman:

### Mrs. Nation Makes Saloon-Smashing Pay.

Mrs. Carrie Nation, the saloon smasher, is said to have made enough out of her crusade to keep her in comfort the rest of her life.

Reliable authorities say she has made \$15,000. Of this amount she will use \$5,000 to build a cottage in Topeka and the remainder she will invest, and with the interest and profits therefrom meet her expenses. It is impossible to estimate how much Mrs. Nation has cost the State, but \$500,000 would not cover the amount. In all towns her crusade has caused the prices of property to depreciate and rents to go down. Ten thousand dollars' worth of saloon goods were smashed and half that amount of liquor spilled during the smashing.

### Little Rock.

#### BILL TO LICENSE DRAM DRINKERS.

By a vote of 12 to 7 the senate today passed a bill making it unlawful for any person to drink intoxicating liquor as a beverage unless he or she shall have first obtained a license as a dram drinker. The license is fixed at \$3 per annum.

Should the above become a law it would be a good one. There are very few men that would want to take a license as a drinker unless he had the habit so formed on him that he lost self-respect.

# JOHNSON-TAYLOR COMPANY.

SPRING AND SUMMER—Our stock of High grade dress goods cannot fail to attract fashion's elite this season. Our own importations are superb.

POSITIVELY RECOGNIZED—Our store is positively recognized as the depository of everything known to human wants in dry goods, clothing, gent's furnishings, shoes and hats.

OUR SHOE TRADE—Has nearly doubled in volume, especially in high quality goods. We concentrate our energies on better shoes, shoes that fit shoes that wear, shoes that please the trade, shoes that make us friends.

BOYS AND CHILDREN—We also carry a stock of boys and children's wear that is a separate department and thus affords better facilities. In visiting our store, make it convenient to look through this little separate store. It's a big business alone.

MEN'S CLOTHING—Men's and youth's clothing and furnishings also constitute a special feature in our immense business. These exclusive departments, associated with our carpet, matting, rug and housefurnishing stock, create an aggregation of stock much larger than can be found elsewhere in the city.

OUR ORDERS—Our mail order trade constantly increasing, new territory being acquired every week. Promptness and dispatch is our motto in this branch of the business.

CORRESPONDENCE SOLICITED—Parties living at a distance will find us ready to respond to any interrogations made in reference to prices, and samples will be furnished on application.

HOUSEFURNISHINGS—We carry an immense stock of housefurnishings, carpets, rugs, portiers, lace curtains, window shades, awning shades, curtain fixtures, fine screens, hassocks, everything that can be mentioned employed in the ornamentation of a home.

WHOLESALE DEPARTMENTS—We call special attention to our whole sale dry goods department up stairs, also our wholesale grocery department, 205 South State St.

## JOHNSON-TAYLOR CO.

Corner State and Pearl Sts.,  
Jackson, Miss.

# DINNER SET FREE

For selling 24 boxes Salvo Soap or bottles Salvona Perfumes. Will introduce our Soap and Perfumes, we give free to every purchaser of a box or bottle a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap are given our 24-piece Dinner Set full size, handsomely decorated and gilded. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds and many other premiums for selling Salvo Soap and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money refunded. We reserve all Freight Charges. Illustrated catalogue free. Write to-day. SALVONA SOAP CO., Dept. M, ST. LOUIS, MO.

### State Prohibition.

BY W. H. PATTON.

In the report on Prohibition at the last session of the Baptist State Convention it reaffirmed our pledge to State and National prohibition and resolved that a committee of 9 be appointed by the President of the Convention, selecting one from each circuit court district Judge, J. B. Chrisman, chairman, to take such steps as they may deem proper in procuring State Prohibition at the next regular meeting of our State Legislature.

Last December the Mississippi Annual Conference unanimously passed a resolution as a part of the "Resort of Temperance Committee," urging the passage of a State prohibitory law in Mississippi for the reason that it is believed the only way to hold the counties we have already is to banish whisky from the adjoining counties."

Now I suggest and urge the calling of a non-partisan Prohibition Convention to assemble in the city of Jackson on Tuesday the 2nd or Thursday the 4th day of July next.

Any one reading this article that agrees with me in calling of a convention, drop me a card authorizing the use of your name to a call and say what time you suggest it should be held. Then organize a Temperance Society and elect a delegate to the Convention. At the last session of the W. C. T. U. State Convention they declared for State prohibition and at their meeting in Jackson, May 4th, they will no doubt reaffirm their former action.

After reading this get a postcard or paper and write to me.

W. H. P.  
Shubuta, April 4th, 1901.

### OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol street; Phone No. 114. Jackson, Miss.

## Reunion of United Confederate Veterans.

MEMPHIS, TENN., MAY 28-30, 1901.

## Reduced Rates via Southern Railway

On account of the reunion of the United Confederate Veterans, at Memphis, Tenn., May 28-30, 1901, the Southern Railway will sell tickets from all points on its lines to Memphis, Tenn., and return at very low rates. From points beyond a radius of 200 miles of Memphis, Tenn., tickets will be sold May 25th, 26th and 27th, 1901, and from points within a radius of 200 miles of Memphis, Tenn., tickets will be sold May 27th, 28th, 29th and 30th, 1901. All tickets limited to return until June 4th, 1901. By depositing tickets with the joint agent at Memphis between May 28th and June 4, 1901, and on payment of a fee of 50 cents, an extension of the final limit to June 19th, 1901, will be granted on tickets sold from points beyond a radius of 200 miles of Memphis.

Schedule and sleeping car arrangements offered by the Southern Railway are unexcelled, and those contemplating a trip to Memphis should communicate with nearest Southern Railway ticket agent for additional information, etc.

## Meeting of the Southern Baptist Association.

NEW ORLEANS, LA., MAY 9-16, 1901.  
(Reduced Rates via Southern Railway and A. G. S. R.)

On account of the meeting of the Southern Baptist Association, New Orleans, La., May 9th to 16th, 1901, the Southern Railway and Alabama Great Southern Railroad will sell tickets from all points on their lines to New Orleans, La., and return at rate of one fare for the round trip.

Tickets will be sold May 7th, 8th and 9th, 1901, limited to return until May 20th, 1901. An extension of final limit to June 5th, 1901, may be obtained by the payment of a fee of 50 cents to the joint agent at New Orleans, La., provided ticket is deposited with the joint agent on or before May 10th, 1901.

For further information, call on Southern Railway or Alabama Great Southern Railroad ticket agent.

## T. J. TURNER

Dealer in

Fine Fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything up-to-date in my line of business. Cheapest bananas in the city. 350 West Capitol Street, Jackson, Miss., at corner, by Union Depot.

## MORPHINE

Opium, Cocaine, Whiskey, Cured at home. No suffering. Guaranteed endorsed by physicians, druggists and others. Book of particulars, testimonials, etc. free. Tobacco line, the tobacco store, established 1892.

## Wanted Agents

Who are successful canvassers for books of Religious Tracts. An opportunity to make from \$25 to \$50 per week.  
Address P. O. Box L. B. 48, Chicago, Illinois.

## I Can Sell Your Farm

Residence or Business Property for Cash no matter where located. Send description and selling price and get my successful plan for selling property. W. A. OSTRANDER, 240 Reed Bldg., Philadelphia, Pa.

## A TEXAS WONDER.

## HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

West Point, Miss., Feb. 25, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

Yours truly,  
J. W. WASHINGTON.

## DROPSY

A sure cure for Dropsy. 5 Days treatment sent to any address in the United States upon the receipt of \$2.00. Thousands of testimonials. Write for full information at once.

O. E. Collum Dropsy Medicine Co.,  
805 Austell Building,  
Atlanta, Ga.

## F. R. HARDON,

720 Canal St., Up Stairs,  
NEW ORLEANS, LA.

It is our pleasure to announce that we are prepared to fill all orders in our line of business, which is exclusively MILLINERY that styles and correct prices. Best but give satisfaction.

Respectfully,

F. R. HARDON.

## Attention Clerks.

Clerks of Associations who have not already done so, are earnestly requested to send me a copy of their minutes. Let me have them brethren, promptly please.

A. J. MILLER.

Columbus, Miss.

## Ready for Delivery!

## "FROM ERRORS CHAINS"

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